Śrīmat Jīva Gosvāmī has written:

tatra bhūta-śuddhir nijābhilaṣita-bhagavat-sevaupayika-tat-pārṣada-deha-bhāvanā-paryantaiva tat-sevaika-puruṣārthibhiḥ kāryā nijānukūlyāt

(Bhakti Sandarbha 286th Paragraph)

"Those, whose only goal of life is to serve the Lord, should meditate on a spiritual body for themselves, which is an eternal associate of the Lord, and which is suitable for serving the Lord. This will suit their worship very well. This is their true bhūta śuddhi."

In Caitanya Caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja states:

bāhya, antara, — ihāra dui ta' sādhana
'bāhye' sādhaka-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

(Caitanya Caritāmṛta Madhya 22.156-157)

The two aspects of sādhanā are— external and internal.

- Externally, through this body, the sādhaka engages in śravaṇa and kīrtana. 'bāhye' sādhaka-dehe ... kīrtana'
- Internally, in his mind, he meditates on his own siddha-deha serving Rādhā and Kṛṣṇa, day and night.

As stated in Caitanya Caritāmṛta, *'mane' nija-siddha-deha kariyā bhāvana*, we do not have to merely think that, "I am a spirit soul or I am a Kṛṣṇa dāsa." This soul thinking is not sufficient to go to Kṛṣṇa-loka.

And for gauḍīya vaiṣṇavas, even to think oneself a sakhī, is not enough. Śrīla Ṭhākura Mahāśaya establishes the allegiance

sama snehā viṣama snehā, nā kariho dui lehā
kahi mātra adhika snehā-gaṇa

(Prem Bhakti Candrikā Verse 51)

"Do not become attached to becoming sama snehā or viṣama snehā sakhīs of Śrīmatī Rādhārānī (Sama snehā sakhīs are those, who have equal affection for Rādhā and Kṛṣṇa, while viṣama snehā have more affection for Śrī Kṛṣṇa than for Śrī Rādhā)." Be under allegiance, ānugatya, of only Mañjarīs, who have more affection for Śrīmatī Rādhā."

Thus, Śrīla Narottama Dāsa Ṭhākura tells how specific we have to be. We don't just have to think, "I have a mañjarī body or a gopī body." Along with that, we must have the appropriate mindset of a mañjarī.

There are three forms of sakhīs of Śrīmatī Rādhārānī:

1. Rādhā Snehādhikā
2. Kṛṣṇa Snehādhikā
3. Sama Snehā

- Some have more affection for Rādhārānī than Kṛṣṇa, they are called as Rādhā Snehādhikās.
- Kṛṣṇa Snehādhikās have more affection for Kṛṣṇa than Rādhā.
- Sama Snehās are the ones, who are equally disposed.

The mañjarīs are Rādhā Snehādhikās, having more affection for Rādhārānī (than Kṛṣṇa).

Just remember one thing, and one will never ever have confusion about the path— *siddhasya lakṣaṇam yat syāt sādhanam sādhakasya tat* i.e., what is natural for siddha, those activities are sādhanā for a devotee. In other words, what Nitya Siddha Mañjarīs like Śrīmatī Rūpa Mañjarī, Rati Mañjarī do, that is sādhanā for all gauḍīya vaiṣṇavas.

And more surprisingly, if one asks these basic questions to 10 different leaders of the same institution, one will get 10 different answers. Why? Because no one is following or understanding the teachings of Gaudiya Vaisnava Ācāryas. All these leaders would give answers as per their understanding of the teachings of the institution. On the other hand, if one

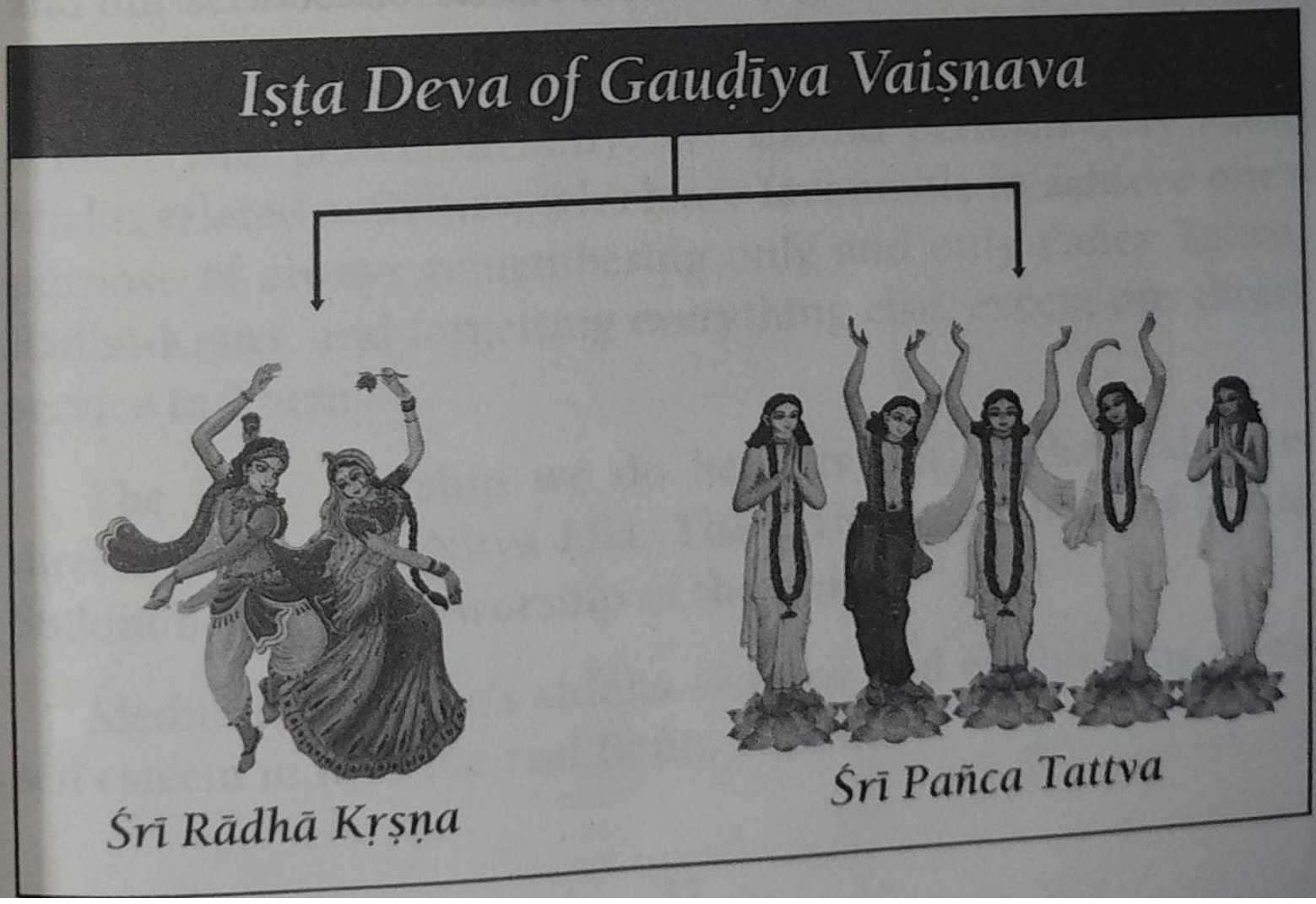
ISKCONites when questioned about the fall down theory & inherent prema theory their usual reply is "some believe, some dont", why is this condition arising if all are under the shelter of same "Institutional Acarya"?

The Iṣṭa Deva of Gauḍīya Vaiṣṇavas are simultaneously Śrī Śrī Rādhā-Kṛṣṇa and Pañca Tattva. Śrīla Narottama Dāsa Ṭhākura says:

hethā gauracandra pābo, sethā rādhā kṛṣṇa

(Prema Bhakti Candrikā)

Undoubtedly, Śrīman Mahāprabhu bestowed the unprecedented gift:



Does mañjarī bhāva sādhaka needs to worship Lakṣmī-Nārāyaṇa?

The rasa, which Lakṣmī desires, is gopī bhāva, a direct union with Kṛṣṇa. We, devotees of Mahāprabhu, are rejecting even this exalted gopī bhāva, because it is not the bhāva of Gauḍīya Vaiṣṇavas. Just imagine, how high this rasa is...! And how merciful Śrīman Mahāprabhu is, that He is giving this to one and all.

So,

- If we are rejecting that rasa, which Lakṣmī herself desires, then will we ever desire to worship Lakṣmī-Nārāyaṇa?
- When we do not have interest in what Lakṣmī desires, then will we ever have any interest in Lakṣmī-Nārāyaṇa worship or Lord Nṛsiṁha Deva worship or Sītā-Rāma-Lakṣmaṇa-Hanumāna worship?

āśāpi nāsādyata eva rādhā-
pādāravindārcana indirādyaiḥ
ahaṁ tu vṛndāvana! te prabhāvād
bhāvānubandhe spṛhayālur asmi

(Vṛndāvana Mahimāmṛta Verse 4.70)

"O Vṛndāvana, even though Goddesses like Lakṣmī cannot nourish the desire for worshipping the Lotusfeet of Śrī Rādhā, still, due to your influence, I somehow or the other, maintain a strong desire to worship the Lotusfeet of Śrī Rādhā."

If one's only aim in life, for eternity, is to give pleasure to his Iṣṭa Deva— Pañca Tattva and Rādhā-Kṛṣṇa 24*7, why would he do/attend Deity worship of Sītā-Rāma or Nṛsiṁha Deva or Vāmana Deva or Varāha Deva or Rukmiṇī-Dvārakādhīśa or Kṛṣṇa-Balarāma or Laḍḍu Gopāla?

Śrī Jīva Gosvāmī states the same. In his Bhakti Sandarbha (283), he tells what exactly Dīkṣā is, as per Scriptures:

divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ

"People situated in knowledge call that process as Dīkṣā, wherein divine knowledge is given to the devotee, and his sins are destroyed."

In his commentary, Śrīla Jīva Gosvāmī tells the meaning of *divyaṁ jñānaṁ* in this verse:

divyaṁ jñānaṁ hy atra śrīmati mantre bhagavat-svarūpa-jñānaṁ tena bhagavatā sambandha-viśeṣa-jñānaṁ ca.

He tells transcendental knowledge or *divya jñāna* means— giving the knowledge about a particular form of the Lord (through the

Mantra), and the very special and eternal relationship of the devotee with that particular form of the Lord.

yatra yatra mama janma karmabhir nārake'tha parame pade mama
rādhikā-rati-nikuñja-maṇḍalī tatra tatra hṛdi me virājatām

(Rādhārasa Sudhānidhi Verse 268)

Here, Śrīla Prabodhānanda Sarasvatī advises us what to pray. "Wherever I take birth as a result of my activities, in hell or in the Supreme Abode, may the groves where Rādhikā performs Her love sports, manifest in my heart...!" He is telling us that, somehow or the other, if I have Vaikuṇṭha or Dvārakā or even Ayodhyā my next destination, even then, may I never forget my Rādhikā and Her loving pastimes in nikuñja with Kṛṣṇa etc.

sākṣāt purau śrī puruṣottamāṅghri
sevā-rasād apy adhiko rasaughaḥ
syandeta vṛndā-vipine'py adṛṣṭe
rādhā-priye'troddhava eva sākṣī

(Vṛndāvana Mahimāmṛta 17.21)

"The happiness one derives by directly serving the Lotusfeet of the Lord in Mathurā, Dvārakā etc. is easily attained by constantly residing in Vṛndāvana, even without the Lord's Darśana. Evidence of this fact is the very exalted Śrī Uddhava."

bho gopa-nandana śrīmad-vaikuṇṭheśānukampita
mukha-mlāny-ādinā kiñcicchocan dīna ivekṣyase
śoka-duḥkhāvakāśo'tra katamaḥ syān nigadyatām
paraṁ kautūhalaṁ me'tra yan na dṛṣṭaḥ sa kasyacit

(Bṛhad Bhāgavatāmṛta 2.4.125-126)

"O Gopa Kumāra! Although you have attained the mercy of the beautiful, opulent Lord of Vaikuṇṭha, I still see that your face is looking sad and I hear you lamenting. In this blissful abode, nobody is sadly lamenting! I am most astonished and amused to see that you are so morose here!"

Finally, in Śrī Uddhava's house in Dvārakā, Śrī Nārada and Uddhava advised Gopa Kumāra to abandon these majestic abodes, and go to Vraja Dhāma, the abode of sweetness.

Thus, even if one is in Vaikuṇṭha or in Dvārakā or in Ayodhyā, a devotee of Vraja Rasa is sad without Vṛndāvana, and Darśana and service of his Iṣṭa Deva Rādhā-Kṛṣṇa; or in case of Gopa Kumāra, Kṛṣṇa (his Iṣṭa Deva).

Śrīla Prabodhānanda Sarasvatī writes in Vṛndāvana Mahimāmṛta:

astu me naraka-koṭiḥ
sidhyatu neṣṭaṁ na ceśvaro dayatām
śrī-rādhā-caraṇāmbuja-
madhurima-lobhastu no bhavec chithilaḥ

(Verse 9.17)

"Even if I have to suffer hellish condition, even if my ambitions are not satisfied, and even if the Supreme Lord does not bestow His mercy on me, still my greed for the Lotusfeet of Śrī Rādhā does not diminish."

pranipatya bhavantam arthaye paśupālendra kumāra kākubhiḥ
vraja yauvata mauli mālikā karuṇā pātram imaṁ janaṁ kuru

"O Prince of Vraja! I offer my obeisances unto You and I anxiously pray to You: Be so merciful to me that I may become the object of the mercy of the crowning garland of all the young girls of Vraja, Śrī Rādhikā." (Utkalikā Vallarī 19) This is the sweet and beautiful result of attaining Śrī Rādhikā's grace.

→ By Śrī Rupa Goswami

The mañjarīs experience seven times more pleasure than Śrī Rādhā does.

Sādhanā-bhakti

Vaidhī bhakti
(performed out of fear of scriptural injunctions)

Rāgānugā-bhakti
(performed out of rāga only)

Dāsya bhāva

Sakhya bhāva

Vātsalya bhāva

Mādhurya bhāva

Gopī bhāva

Mañjarī bhāva

rādhā nāma sudhā-rasaṁ rasayituṁ jihvās tu me vihvalā
pādau tat padakaṅkitāsu caratāṁ vṛndāṭavī vīthiṣu
tat karmaiva karaḥ karotu hṛdayaṁ tasyāḥ padaṁ dhyāyatāt
tad bhāvotsavataḥ paraṁ bhavatu me tat prāṇanāthe ratiḥ

(Verse 142)

"May my tongue become overwhelmed by relishing the nectarine flavour of Rādhā's holy name; may my feet walk over Vṛndāvana's pathways that are marked with Her footprints; may my hands be engaged only in Her menial service; may my heart meditate on Her Lotusfeet; and may I develop love for the Lord of Her life (Kṛṣṇa) through Her festival of emotions."

Samaṣṭi Guru

In another form, as Samaṣṭi Guru, the Lord is eternally present in His Eternal Abode. The Samaṣṭi Guru is the direct Incarnation of the Lord.

In order to free the conditioned souls, who are grasped by falsehood and ignorance, who are constantly scorching in the fire of the three material pangs, and are bound by the shackles of sensual attachments, the Lord, who is filled with boundless and causeless mercy, assumes the form of Samaṣṭi Guru so that they can attain the Lord's Lotusfeet.

Śrīla Jīva Gosvāmī writes in his Bhakti Sandarbha:

ya eva bhagavānatra vyaṣṭi - rūpatayā bhaktāvatāratvena śrī-guru-rūpo vartate
sa eva tatra samaṣṭi - rūpatayā svavāmapradeśe sākṣādavatāratvenāpi tad rūpo
vartate iti

(Bhakti Sandarbha, Paragraph 286

"The Supreme Lord gives mercy to the jīvas in the form of Guru in two ways. In the form of a devotee, as one's Śrī Guru, and as the Samaṣṭi Guru, who is the sākṣāt (direct) avatāra of the Lord Himself. Samaṣṭi Guru eternally remains on the left side (svavāma pradeśe) of the Lord in the Spiritual World."

Even if a sādhaka performs Japa, Deity Worship etc. as per Scriptural Injunctions but doesn't do Bhūta Śuddhi, all such labour actually goes in vain (niṣphalāḥ).

(Hari Bhakti Vilāsa 1.5.64).

Purification of one's existence is actually Bhūta Śuddhi for a living entity.

bhūta śuddhiṁ vināḳartur, japa homa ādikāḥ kriyāḥ
bhavanti niṣphalāḥ sarvā yathā vidhya apya anuṣṭhitāḥ

(1.5.64)

Śrīpāda Dhyāna Candra Gosvāmī gives the basic details of siddha deha and ekādaśa bhāva in the book – Śrī Gaura Govindārcana-Smaraṇa-Paddhati.

Ekādaśa Bhāva

asyaiva siddha-dehasya
sādhanāni yathā-kraman
ekādaśa-prasiddhāni
lakṣyante 'timanoharam

nāma rūpaṁ vayo veśaḥ
sambandho yūtha eva ca
ājñā sevā parākāṣṭhā
pālya-dāsī nivāsakaḥ
(92 and 93)

"The eleven aspects of this siddha deha are well known. They are : name (*nāma*), complexion (*rūpa*), age (*vayas*), dress (*veśa*), relationship (*sambandha*), group (*yūtha*), order (ājñā), service (*sevā*), divine cherished ambition (*parākāṣṭhā*), maintainer (*pālyadāsi*) and residence (*nivāsa*)."